



## CONNOTATIVE MEANING IN THE PROVERBS OF THE BATAK ANGKOLA LANGUAGE

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This research was aimed to describe the connotative meaning in the proverbs of the Batak Language which used by people in Batak tribe which most live in North Sumatera. The writer formulates the problem of this research is how the connotative meaning in the proverbs of Batak language? The data of this research was the proverbs of Batak language which taken from Hatobangon who used proverbs in cultural ceremony in Tandihat Baru village region of Tapanuli selatan, North Sumatera. The method of this research was descriptive qualitative in order to analyze the semantic of connotative meaning of proverbs in Batak language. The results of this research showed that that the connotative meaning in the proverbs of Batak Language is having differences to denotative ones and its meaning depends on personal experience of Batak people experience and mostly relate the meaning of its proverbs to human life such as responsibility, hard work, social concern, and patience.

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## A. INTRODUCTION

Language is a means of communication that is used by human to transfer knowledge, information, ideas, and feelings (Mailani et al., 2022). It is used in every side of human life like daily conversation at home, formal conversation at office, in school. Then language occurs in various circumstances; who speak, what is speaking about, when the speaking occurs and to whom we speak (Nation, 2011). Language produced both in written and spoken form (Brown et al., 1983; Chafe & Tannen, 1987). Language is a dynamic and arbitrary (Nowak et al., 2002). Therefore, the development in communication has increased all over the world, countries or even the tribes (Mulyana & Rakhmat, 1990; Rogers, 1976). The people who used the language in every side of life effect to change a language. Language grows from social context during the time and will change and develop all the time follows the development of society itself (Bruffee, 1986; Ortega, 2014; Savignon, 1991). The development occurs in all over the world, countries, city even into small tribes in a region. As in Indonesia which know has many tribes which has its own local languages with their unique character. There are many tribes in Indonesia which are spread out in all over regions such as the Javanese tribes, Batakness, Sundaness, Madurese, Minangkabau, Buginese, Malaynese tribes and many others. Therefore, the unique characteristic of local languages in Indonesian tribes is attractive to be observed.

In this research, the writer focused at one of the local language which is Batak language that mostly used in North Sumatra. Batakness is one of the tribes and has local language which has a clear pronunciation, high intonation and straight to the point in doing a communication (Sitinjak & Simamora, 2022). Even known as straight communication, but every culture has its own culture especially in language. Batak tribe also has their proverb which still exists and used by older Batak people in some cultural ceremony, as in wedding ceremony (Vergouwen, 2004). The proverbs are full of meaning and good message to young generation. People of Batakness use Batak language in all their activity at home and at work office. The user of Batak language is from children who have active in speaking until adults. The writer wants to know how the meaning of Proverbs in Batak language. Proverbs in the Batak language are commonly called "umpasa". Umpasa is a form of expression that contains a moral or wisdom message in a short sentence (Maulina, 2015; Turnip, n.d.). Proverbs in the Batak language are generally used to give advice or life lessons to others. Proverbs in the Batak language are also often used as a tool to strengthen the message or meaning to be conveyed.

Umpasa usually uses distinctive language and contains many metaphorical expressions and parables.

Based on the observation, nowadays the native of Batak language especially the third generation was not totally used and understanding that language and also meaning of the proverb in Batak Language. The proverbs only exist in adult native who spoke Batak language. Because, Proverb is not only deal with word, phrase, clause and sentence but it more talk about meaning. The purpose of this research is to describe the proverbs meaning of Batak language in connotative meaning. The writer analyzed the meaning of proverbs in Batak language in order to comprehend and understand the uniqueness of the local language. In analyzing the collected data, the writer used semantic theory from leech theory and support by other supported theories.

## **B. RESEARCH METHOD**

The method of this research study is descriptive qualitative method. A method in qualitative research refers to the researcher's plan of how proceed (Bogdan & Biklen, 1997). Qualitative research is a system of inquiry which seeks to build a holistic, largely narrative, description to inform the researcher's understanding of a social or cultural phenomenon. The steps are: the first, the writer took the data from Hatobangon of Batak native spaker who often used proverbs in cultural ceremony. The second, the writer analyzed the proverb in Batak Language at lexical and connotative meaning

## **C. RESULT AND DISCUSSION**

In this research the writer uses eight proverbs of Batak language which still exist and used by the native in cultural ceremony. Those eight proverbs will analyze based on connotative meaning in semantics theory.

- a. Tuit sitara tuit, tuit pangalahona. Molo tuit boruboru I mago (maila) ma ibotona
  - b. Nunut do siraja ni oppuna. Ndang di ahu, ndang di ho, tumagon ma di begu.
  - c. Tampulon aek do na mardongan tubu.
  - d. Unang songon taganing marguru tu anakna.
  - e. Songon sorha ni padati do parngoluon ni jolma.
  - f. Unang maganjang tanganmanjalo, jempek ia mngalehon. Marnehet-nehhet songon api di sorbuon
- 1) Tuit sitara tuit, tuit pangalahona. Molo tuit boruboru I mago (maila) ma ibotona connotatively the proverb means It means the sister in a family who act not polite and playing girls will make a broter shy or it will become a bad thing from that family

in society. So, the women (daughter) in the family should pretend to be a good person.

- 2) Nunut do siraja ni oppuna. Connotatively the proverb means in working the person who works slowly is an efficient and effective way. The Batak people work in systematic time and prepare all things based on the schedule. So, the result will be better.
- 3) Ndang di ahu, ndang di ho, tumagon ma di begu. Connotatively the proverb means if something that you want so much but you can't get it or reach it so it will be better not for other people too who belong as a rival in that situation. This proverb shows a bad message and is not really recommended to imitate by the young generation in facing one unpredictable result. So, we must work hard and let other person get it.
- 4) Tampulon aek do na mardongan tubu. Connotatively the proverb means in Batak family the same name of family as called marga has a significant role in society. One day if there is a problem among them and break their relationship, it will not take so long. They will be kind together. Even they are not in a good relation but this relationship can't be separated.
- 5) Unang songon taganing marguru tu anakna. Connotatively the proverb means the parents unlike to be a drum which depends on his children. It means, as a parent it is not good if they always depend to their children in fulfill their needs. Even maybe they have a wealth child in Batak people it is so embarrassed if the parents take all from their children. But the children will show his or her respect to his parent even they are not ask for it.
- 6) Songon sorha ni padati do parngoluon ni jolma. Connotatively the proverb means that this life is like wagon wheel which always turn sometimes up and sometimes down. So, it teaches Batak people to thank for life, respect for life and be a simple person in life. The bad and the good thing that we reach in this life is not always hang on in one situation for example the bad one. The balance of life will see in how the wagon wheel turns.
- 7) Unang maganjang tanganmanjalo, jempek ia mngalehon. Connotatively the proverb means that do not only taking but also giving. The people should give much to others first and then taking less. So, the balance of life in society will occur well. It is so rude and a bad attitude if the person always taking much but when giving something for example helping another person is very less or won't do that.

- 8) Marnehet-neheth songon api di sorbuon. Connotatively the proverb means in life we are should keep doing something, keep work, keep pray and anything to continue our life with slowly but sure as a fire in husk. This proverb teaches us to stay productive in any situation and produce a product.

#### **D. CONCLUSION**

This research study focuses on the connotative meaning in the proverbs of the Batak Language in order to comprehend and understand the uniqueness of local language of proverbs in Batak language. Based on the analysis in eight proverbs of Batak language showed that, first the connotative meaning having a difference meaning from denotative meaning, second the meaning in proverbs of Batak language is consist of advice of life. From the twelve collected data which had been analyzed in connotative meaning, they can be concluded that the connotative meaning in the proverbs of Batak Language are having great differences to denotative ones for it depends on individual experience in society and mostly relate the meaning of its proverbs to human life such responsibility, social concern, hard work, patience and love.

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